

Megiddo Message

MEMORIAL NUMBER



In Memory of the late Rev. L. T. Nichols

HE WAS an honest man. A man of God.
A normal human being, he met all the temptations
to which normal beings are subject, besides those
greater temptations and trials that only great souls can
know. Trusting fully in God, knowing he could and must
overcome, he overcame.

September 19, 1959

Vol. 46, No. 19

Megiddo Message

Vol. 46, No. 19 September 19, 1959

Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

• PUBLISHED every two weeks by the Megiddo Mission Church, 481 Thurston Rd., Rochester 19, N. Y.

• SUBSCRIPTION RATES: One year, \$1.00; six months, 50 cents. Make checks or Money Orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address.

Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

Instructive Booklets

In addition to the MESSAGE you should by all means read the following booklets. Each booklet is a complete subject of itself. The Bible is made understandable and interesting to study.

**HISTORY OF THE MEGIDDO MISSION
THE COMING OF JESUS AND ELIJAH
WHAT MUST WE DO TO BE SAVED?**

**THE KINGDOM OF GOD
THE GREAT APOSTASY
AFTER DEATH, WHAT?
HELL AND THE DEVIL
SPIRITUAL CREATION
THE HOLY SPIRIT
THE SABBATH
TRINITY**

Single copies20
History40
Complete set \$2.25

Publications for Children

SAMUEL

Your children will want to read about

SAMUEL

A new and interesting story, written especially for them.

Eye-Catching and Interest-Catching with

Full - Color illustrations.

78 pages, Price each 75 cents.

The Story of JOSEPH

Eighty-three interesting pages, with full-color illustrations. This story is ever new to young and old. Price50

CHILDREN TAKE NOTICE

Your copy of

INSPIRATIONS

in

A B C

is waiting for you.

56 pages of wholesome poems, stories, and pictures in full color.

A book that's different

Size 8½ by 11
Price \$1.25 each.

Stories for Children

A collection of over 40 short stories and poems under one cover.

On the front cover can be seen two children at crossroads. They have turned their faces back on the path that leads to *Death* and have chosen as their destination, *Life* and happiness.

This picture illustrates the purpose of the book. Through the medium of simple stories with their obvious moral lessons it endeavors to influence the child, beset by many base attractions, to choose the right course.

88 pages 35 cents postpaid

LETTERS OF THE BIBLE

For the Children

Volume II — New Testament

In Full Color

Help children to learn about

Jesus and His Apostles,

Paul and his travels,

and many other N. T. characters.

Price \$1.00

Children's Doings

A Magazine by Children for Children

Subscription one year (4 issues) \$1.00

Price per single issue 25 cents

Its Clever, Entertaining, Instructive!

Pictures for Busy Little Hands to Color, Cut Out and Paste

Twenty-two pages. Wholesome childhood scenes in poster pictures to be colored, cut out and assembled. Size 9 by 12 inches.

Price35

BIBLE STORY COLOR BOOK

Thirty-two delightful short stories of favorite Bible characters, with illustrating pictures to color. Size 8½ by 11 inches.

Instructive, entertaining. Price50

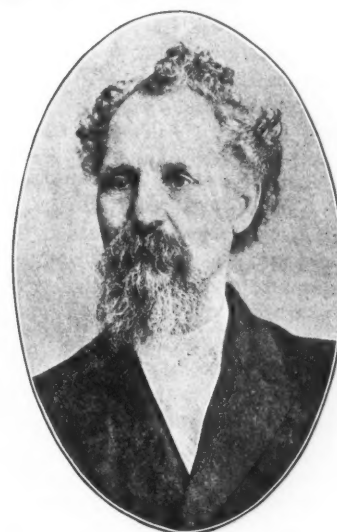
HISTORY of the

MEGIDDO MISSION

The pages of this book also unfold the purpose of our organization and the scope of our work, both past and present, for the dissemination of Truth. If you cherish the desire to know more about the Mission you may get some of this information through the printed page. A comprehensive synopsis of our beliefs is contained in the Appendix.

Price 40 cents postpaid.

He Showed Us The Way To God



The following article prepared for this issue is in commemoration of the birth of the Rev. L. T. Nichols, Oct. 1, 1844, founder of the Megiddo Mission.

THROUGH ALL the uncertainties and hazards of our pilgrimage through life, what should bring more gratitude to our hearts than to be shown the way to a safe and secure destination? To such a guide as this, mortal lips could express no greater tribute than to say: "He showed me the way to a fair and everlasting haven of rest, the way that leads through the gleaming portals of Zion where all is perfection of beauty. He showed me the way that leads to God."

While still groping in darkness, life to most of us was a labyrinth of perplexities. Vainly we pondered, "What is the origin of all life, and whither are we going?" Ofttimes we had studied the jeweled heavens and had a longing desire that the Great Designer and Controller might by some means deign to share His immortal secrets with us. If we delved into ancient mysteries of life, or endeavored to peer into the future, we found ourselves bereft of all understanding, hope and promise; sadly bereft of the true saving knowledge of God. We had inquiringly read the nearly last and unselfish prayer of our Master in the upper room saying, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." Surely those words were spoken of a very special assembly, and we felt a secret yearning to be included, but how, oh how, could this oneness be attained?

We were sick and weary of sin, and our hearts had no desire to stay where doubts arise and fears dismay, but when we examined other paths, they all seemed to lead nowhere, with no light to guide our faltering footsteps. We looked about us and felt a startling awareness that all foundations of the present order were crumbling and the ways of the natural man could not be relied upon; but as yet we had no guide to teach us how to lift up our hearts with our hands and say, "Our Father, Thou to whom all flesh must come." "Our Father," oh, how we had yearned to approach Him thus with the calm assurance that our prayer would be recognized, and that we might merit His guidance and protection.

Then it was that a good Samaritan came our way. Down in the depths of the pit of spiritual ignorance we heard His kindly offer of the lifeline. With strong and capable hands he lifted us. Our eyes had been so long accustomed to darkness, that it was necessary that an

ointment be applied, and this he did with the healing, magnetic power of the Word of Almighty God. Then before our wondering eyes, he unfolded the entire, beautiful plan of the ages as revealed in that Holy Book, and how this plan could include you and me! One by one the simple, harmonious truths came rolling in like the waves of the sea; how we could come to God by way of the cross of self-denial; how we could draw near with a true heart in full assurance of faith; how we could be a part of His creation; how we could be one with the eternal God from the gray dawn to the purple twilight, whether waking, whether sleeping He would be our Protector and Keeper. Our deliverer brought us to the true God who shows His splendor and might through the countless breath-taking oracles of nature; a God who can arouse the morning and give directions to the dawn; a God who bands the heavens with the Milky Way and studs with countless universes the ebon vault of night. He taught us how to exult in adoration over a God who will some day show us, if faithful, how the clouds are poised in the ether and then distilled into silvery drops of dew upon the earth, or how He rolls out the blue sky as a solid, molten mirror. He showed us how, in His Infinite Wisdom, that God could call by name the millions of stars in millions of galaxies, and at the same time, in Divine Compassion, would be gently guiding and directing every good and honest heart, never allowing one of them to sink to the grave without revealing to them the path to life forever in the full and blissful joy of His presence. Truly, a priceless heritage has been left us by the one who taught us the only way by which we may draw near to the heart of God. He has shown us the way to the holiest place in all creation, where no sin can intrude—near to the heart of God. How solemn the thought:

"There is a place of full release,
Near to the heart of God,
A place where all is joy and peace,
Near to the heart of God."

At any time through our pilgrim journey when harassed by temptation, we may speed our footsteps to that holy retreat—pressing nearer, ever nearer to the heart of God.

(Continued on page 8)

Christian Consecration

A Sermon by the Late Rev. L. T. Nichols

WE HAVE MET here today for the purpose of drinking at the fountain of living waters, so as to be filled with the wondrous Word of life in such a way as to be enabled to more fully carry out its teachings, and not only become more joyful now, but in the ages to come to be filled with joy beyond the present capabilities of our mind to comprehend or enjoy.

Paul declares that the promise is beyond all that we can even ask or think. Not only this, but if Christ dwells in our hearts by faith, so that we are rooted and grounded in love, we then can "comprehend with all saints what is the breadth, and length, and depth, and height," so that God will give unto us "exceeding abundantly above all we ask or think." We can think of many grand and glorious things to enjoy; and then to think that a keeping of the commandments will bring us so much *more* than we can ask or think. If this is always kept in view it will cause us to bring our whole being into play, and serve the Lord with joyfulness and gladness of heart. It will enable us to keep a steady, onward move, always pressing towards the prize with renewed energy and strength. It will also assist us to use all we have in the service of Him who has promised us such wonderful things to enjoy, not only in this life, but to have them so wonderfully increased in the world to come.

When we look around and see to what extent the world are fulfilling the words of Holy Writ, it causes us to more fully realize that the day of the Lord is indeed nigh at hand. And it does afford us much pleasure, to think that it is a sure omen that the day of peace is likewise at hand, when the tables will be turned, and the glorious change in earth's administration will begin, which will result in all nations being brought into union with God, all speaking the same things, being perfectly joined together in the same mind and the same judgment.

We can plainly see the way the world are going, but it seems quite difficult to see the way that *we* are conducting *ourselves*. It is quite an easy thing to see others, but when it comes to our own faults it is quite a different thing. But we must become more interested in our *own* failings than we are in any one else's. And seeing how frail human nature is, it is indeed time to go to work and look at ourselves with a greater determination to see ourselves just as the Word pictures out the human heart to be.

When we look at ourselves it will be very necessary to be more careful, and exercise greater care and reverential fear, or we will deceive ourselves; for it is evident that the natural mind is more than likely to deceive, and will begin to justify self. As soon as one begins to justify self the harder it then becomes to get him to see himself. Each of us knows this by experience, and it is high time to put on a double guard, and watch ourselves with a greater determination to never more justify ourselves. We should be extremely anxious about this matter, seeing it leads away from the ever-blessed summer-land of love.

Make the Very Most of Our Time

As time is getting so short for us to travel over the road that leads to the Eternal City, it is indeed high time

that we were taking heed to our walk and see that every step is, without mistake, taken in the right direction. The time will soon come when one step taken in the wrong direction will forever seal our doom as one who will be placed on the left hand to woefully lament because of our own doings. And then to think that one step taken in the wrong direction, many times causes many more steps to be taken in the same way; and all this just because of self-justification. This should cause us to be vigilant in our search of self, and see that no self-justification gets in to lead us astray. This is one of the most difficult points for us to be all of one mind, perfectly joined together in the same judgment.

It is not so difficult to see that we must be all of one mind in regard to our not justifying ourselves, but to be of one mind and see that we *are* justifying ourselves is the great difficulty. We can see plainly enough when others are justifying self, but to see when *we* are doing so is quite another thing.

The Word of the Lord was not caused to be written and cared for all down through the dark ages, for us to fix up to suit our own notion, nay, verily; but was thus cared for that a few might receive and walk in obedience unto and pay attention to every word, without discarding or changing a single sentiment, or idea. To do this it will be absolutely necessary to throw away our own ideas, and receive with meekness the engrafted word which alone is able to save. We must not only receive it upon one point, but upon every point. All must be lived up to in order for salvation to be the result. For we are distinctly told, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10).

Consecration Allows no Respect of Persons

Another great point for us to consider is, not to be any respecter of persons, but go to work and submit ourselves to the Word until we will bring all up to the same standard, whether rich or poor, high or low. This may seem an easy thing to do, but experience teaches us to the contrary; and we will have to watch ourselves closely in order to always be found walking in obedience to this God-given commandment. The human mind is often blinded to the faults of our own relations, or to the faults of the rich, or to the faults of some particular friend. All this is to be a respecter of persons, and needs to be put far away in order to be found living in obedience to the commandment, "Ye shall not respect persons in judgment." It is quite an easy thing to violate this commandment. Habit has such an influence on the mind, before we are aware of it we are found doing what is not good, and the Book states: "It is not good to have respect of persons in judgment." And seeing that we are told that it is not good to have respect of persons in judgment, we had better be extremely careful, and see to it that we do not let our natural ways lead us in looking upon anyone when they are being judged.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" wrote the apostle James; "but if ye have respect of persons ye

commit sin, and are convinced of the law as transgressors," therefore the reason why it is said, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." These sayings of the Word must be lived up to if we ever expect to be welcomed by our Master into the Vale of Beulah, within the wonderland of celestial peace and glory.

The Necessity of Knowing and Doing

It will not do for us to treat these things lightly by any means, but we must read the Word with the greatest of reverence, seriously considering that "every word of God is pure." We are not to add to it nor take from it. In order to have God for our shield, we must be found trusting in Him. No one can be trusting in the Lord unless he is believing, and doing as our Father has commanded him to do.

To say we believe in the Scriptures of truth is one thing, and to show it by our everyday life is quite another thing. One is but idle talk, and the other induces fruits of righteousness, which will cause the everlasting God to look upon us in mercy. And to the truly instructed one this is above everything else; for apart from God's mercy there is no possible chance to be saved. And apart from works of righteousness there is no possible show of obtaining God's mercy; so it is plain to be seen that we must produce fruits of righteousness in order to be saved.

There is no possible way to evade this plain statement.

We are informed that "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." We may know the commandments of God, but apart from remembering to do them in our every day life, that knowledge will do us no good whatever. All depends upon our doing the commandments; apart from this there is no reason for us to expect any pity or mercy from God. It is only to those that remember His commandments to do them that God's mercy is great. This is as it should be; for if the wonderful reward that is promised to the faithful, of endless rest and quietude in the grand summer-land of love to partake evermore of the endless beatitudes of this sweet and ever joyful home in glory, is not worth our entire time to be spent in doing the commandments, great and small, then we are not worthy of the mercy of God. And rest assured we will not be the ones upon whom God will shower His mercy in great flowing streams, speaking peace to our souls, and adding daily comfort to our onward march toward this haven of everlasting rest.

Consecration Defined

To fully consecrate ourselves in the service of the Lord, with all we have and are, needs careful consideration and serious thought. To be wholly consecrated to the service of God is a long way from being the vain consecration that the world enter into. Yes, verily, it is far from being an empty bubble or dream of the night, but it is to enter into the work of the Lord with zeal, until we will become all pure of heart and clean of hands by an actual keeping of all the commandments of God just as He has given them to us to be kept.

To consecrate ourselves, with all we have, to do this work aright, so as to be sure of the reward, is not a hardship or laborious task in the sense of wearisomeness, but

with the glorious reward in view it is quite the contrary. It is not only a delightful work, but a *very* delightful work, a work that grows lighter and lighter all the time; and a work that will cause a greater joy than anything else that we can engage in. As we see our heart getting purer and purer, we are filled with joy. The more we live the truth the better we like it, and the more happiness we get.

We will have to keep our minds constantly upon the grand eternity of bliss, with a determination to live up to every mandate of Jehovah. If we do not do this we will not succeed in coming off victorious over the old natural ways of the old man. The doing of the commands must be first and uppermost in our minds. We cannot be double-minded and expect to gain the prize. The mind must be single to the glory of God. If we become interested in the things of this world, either in its pleasures, ways, sayings or doings, we will have our mind divided, and cannot serve the Lord as we should. God will not give an endless home in glory, surrounded with every comfort and pleasure, for a half service, it must be a full surrender of our entire being with all we have and are.

The Necessity of Self-examination

In order to do this and keep our minds single to the glory of God, we must take heed and not become entangled with the affairs of this life. Jesus took particular pains to charge His followers, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." It is utterly impossible to be entangled with the affairs of this life and war a good warfare. It is vain indeed to expect to gain the reward without giving our undivided attention to the carrying out of the commandments of God. Such a hope as this will only prove a delusion in the end, indeed it is worse than no hope.

What care we should exercise in seeing to the matter of our endless existence! How we should examine ourselves in the light of truth to see that our conduct is such that we can rest assured that we have not a false hope! In order to do this we must let the light of life beam into our inward parts, and search diligently to see if there be any evil ways in us. Search, not to cover, but to uncover, so as to see the evil in ourselves when it is exposed. And when our evil ways are pointed out to us, make no delay, but go to work with a will to lay aside the evil; throw away the weights so we can run and make some headway in the race for endless life and glory.

We will have to take a retrospective view of all our conduct every day, in order to be enabled to know to a certainty that our hope is not a vain hope. And when we look over the past day we must do it with but one object in view, and that is to do better the following day. Yes, really see to it that we do; not simply promise to do better, but go to work and do better. Each time that we succeed in doing better, the easier it will be to do better the next time. And as we accustom ourselves to doing right, the easier it will become: that is, it will if we are in earnest, and accustom ourselves to doing well long enough. It will then become second nature, and practiced long enough it will become easy to do. This is what we must do if we are ever permitted to shine as a grand light in the heavens that will be established when our blessed Master returns.

Before we can thus exclaim, we must form a part of the new creation that will be in waiting for the manifestation of the sons of God. O my, to be children of God! O my, what a deliverance, what a deliverance that will be! Just more than wonderful, it is indeed beyond compare! Words fail to tell of its wonders; the mind cannot conceive of its wonderful joys. To be delivered from the bondage of corruption! just think of it! no pain, no sorrow, no trouble, no trials, no death! My! O, my! what will it be to be there! Delivered from every ailment of the flesh. Glorious! glorious beyond compare! It should make us cry out, "Great is the Lord and greatly to be praised!"

And it should also cause us to say, "I will, I will, God helping me, I will from this time on do all things He has commanded me to do." "Let come what may, I will serve with my whole mind so as to be worthy of this much more than wonderful deliverance." And say with emphasis, "I will do all things to the glory of God." It should arouse our hearts to their full working capacity, until we have enthusiasm sufficient to really perform the work with great delight.

This work must be done, everywhere, and at all times to make sure of the reward. And we should feel a willingness to pass through trials to obtain the glory. But alas! This is the trouble; if there were no trials many could then be induced to work for the Lord. But remember, if there were no trials, there would be no virtue; and humanity then, like beasts, would have no reward. It is only through tribulation that we enter the kingdom. But it is too often true that every one is led by his own liking.

By this time we should fully realize that our ways lead in the wrong direction, and unless we turn from them, we are lost. But, O my! How great is the force of habit, and what a power will have to be brought to bear in order to change it. Only the power of God's Word, working effectually within our hearts, can enable us to do this work, for Truth is mighty and it will prevail. There must be one continual pushing forward toward the prize.

As we think of the *everlasting* summer-land of love, surrounded with an atmosphere of celestial glory knowing no bounds or end, filled with every delightful joy and pleasure, yea, far more than the human mind, with its present capabilities can possibly conjecture, it causes us to exclaim, in the language of John the Revelator, "Amen. Even so, come, Lord Jesus." Come quickly, that the grace, this wonderful grace of our Lord and Savior Jesus Christ may be with us all. Amen.

Meditation

*If we could only dwell upon the heights,
Unmindful of little things that stir
Our hearts, and cloud our way with fears,
When only petty grievances occur!
If we could only quell these useless doubts,
And fantasies that needlessly are spun,
For they but keep us walking in the mists,
That dim the glory of the dawning sun.*

Ye Are The Salt Of The Earth

JESUS, leaving the multitude, went up into a mountain and His disciples came unto Him. As He taught them, He declared unto them these words: "Ye are the salt of the earth." In Jesus' time, salt had many uses: to purify, to preserve, or to give brightness to lamps by sprinkling it in the oil. Salt is something definite and it always makes a difference. Jesus' words to His disciples implies a distinction—a distinction of character.

For an example, let us take Stephen, one of whom there is but little said in Holy Writ, but whom Luke describes as being of honest report, full of faith, full of the holy spirit, full of wisdom and power. Stephen must have been a genuine Christian, one who could well be called "the salt of the earth." His presence made a difference in the church and at Jerusalem. Indeed, so effectively did Stephen witness for the Lord that some found his appeal irresistible. While the young deacon's message won many, others became enraged. They, jealous of his zeal and consecrated devotion, made up a charge of blasphemy against him, and he was brought before the council. As the accused one sat before that assembly, all who looked upon him, saw his face as it had been an angel. Stephen, full of faith, reflected that faith in his face. No doubt, some who saw him said in their hearts, "I'd give a great deal to live like him."

To be the salt of the earth, we too, must be full of faith, vigorous and vital so that it will shine forth from our very being. Then we shall not be a half-baked cake, as the prophet describes Ephraim, well cooked on one side and raw on the other. We will not be lop-sided. We will be hot-hearted, but not fanatical; strong, but not harsh. We shall be tender without softness.

Neither will we be like the Pharisee who went up to the temple to pray. He prayed with a good eye on himself, a bad eye on his brother, and with no eye upon the Lord.

Probably, as he left the temple, none who saw the formalist felt like slipping an arm through his as he went home, to ask him for the secret of his life. He was *not* a man full of faith and power, neither could it be said of him "Ye are the salt of the earth."

Upon another occasion, Jesus said "Have salt within you, and live at peace." If we have this saving salt of truth within us, we will live at peace. Concord and co-operation are indispensable qualities of a genuine Christian.

Pure salt is said to never lose its saltiness only as it is mingled with foreign ingredients. We must never try to mix our own ideas with God's noble precepts, but keep them as they are—pure and holy.

Let us go forth and show that our faith is something definite; it is positive, not negative. Then as the salt of the earth, our lives will make a difference in our home, in the church and wherever we go. God's truth will never die. May it now live in you and me so that we may indeed be called "the salt of the earth."

The science of success is the science of energetics.

Beside Still Waters

TO OBTAIN peace is one of the strongest desires of the human mind. Throughout recorded history men have been talking, hoping, longing and even fighting for peace. There are two major classifications of peace. First, national peace or freedom from military conflict of any kind; and second, individual peace or peace of mind.

The first type of peace is something which we as individuals have almost no control over. As long as the world is ruled by men who are governed by savage or animal instincts, are selfish, greedy and jealous, there will be wars on this earth, and peace will be only a spasmodic and precarious thing.

The headlines of the daily newspapers are filled with the word "peace." The "Russians want peace," the "Americans want peace," "Khrushchev wants peace." President Eisenhower says, "We want peace, not only for ourselves but for the captive nations of Europe and Asia." Well we know, that man will never bring lasting peace to this world. God alone can do that—"preaching peace by Jesus Christ" (Acts 10:36). That was the Word He sent, as said the apostle Peter.

The second type of peace, peace of mind or inward peace is something which we, with God's help, can control to a large extent. It is this type of peace which we will talk about today, the type of peace mentioned by the Psalmist. "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165). This verse poses a serious question to anyone seeking inward peace. Do we really love God's law? Is it our delight to do His will? If we can answer these questions in the affirmative we need go no further with our investigation as we have achieved the highest goal it is possible for mortal man to reach this side of the Millennium. But for those of us who cannot answer this question in the affirmative I am sure God's Word can help us.

As in the affairs of nations, peace is always preceded by warfare, so in our inward conflict peace is and must be preceded by a warfare, a warfare which is ordained by God, a warfare with our carnal nature, a warfare which must not end till all our enemies have been conquered.

Paul tells us in II Cor. 10:4, 5, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Dr. Moffatt's translation of this verse is interesting: "The weapons of my warfare are not weapons of the flesh, but divinely strong to demolish fortresses—I demolish theories and any rampart thrown up to resist the knowledge of God, I take every project prisoner to make it obey Christ." This gives us an insight into the workings of Paul's mind, a formula which proved successful for him, so that at the close of his life he could say, "I have fought a good fight, I have finished my course." Paul's weapons were divinely strong to demolish ramparts thrown up to resist the knowledge of God.

Any "rampart thrown up" may come from one of two

sources, it may come from our own lusts, the familiar "old man," or from outside influences, from our friends or the world. In any case the danger from these ramparts is in direct proportion to their distance from us. The influence of the world on our peace of mind may be strong. The influence of our friends will be stronger. And the influence of our own nature is the strongest of all. King Solomon said, "He who controls himself is better than a conqueror" (Prov. 16:32, Moffatt). This in brief is the warfare which must be fought successfully to obtain inward peace. All influences, lust or desires which are against the law of God must be permanently eliminated. Then there will be nothing to disturb our peace. It will be genuine inward peace and not a false or assumed peace.

Without a doubt it is possible to obtain a certain degree of peace by believing God does not require a living sacrifice, or the high standard that we have been led to believe. But as soon as we begin to compromise with the Word of God, we know—if we are at all honest with ourselves, that we begin to destroy our peace of mind at once. I am sure none of us want to take a chance with the counterfeit when we know only the genuine will produce lasting peace. Again the wise man says, "Trust your affairs to the Eternal and your plans shall prosper" (Prov. 16:3, Moffatt). God and God alone is able to assure His people a lasting peace. Here are a few of His promises of peace.

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"In this place will I give peace, saith the Lord of hosts" (Hag. 2:9).

"Now the Lord of peace himself give you peace always by all means" (II Thess. 3:16).

I can think of no more peaceful promise to close with than the 23d Psalm. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

Preparation is the secret of success. Efficiency is the watchword of progress.

* * * * *

Service means doing something for someone besides yourself.

Her Pebble

*"Drop a pebble in the water, just a splash! and it is gone,
But there's half a hundred ripples circling on, and on,
and on,
Spreading, spreading from the center, flowing out into the sea,
And there is no way of telling where the end is going to be."*

She was a poor woman, probably the poorest in the city. But she had this: she was rich toward God and He was rich toward her. For she loved the house of God. She was another Anna, only, that Anna lodged in the precincts of the temple night and day, whereas this poor woman, who had lost her husband, lived somehow and somewhere in an old, poor little house of her own.

"O God, thou art my God," she kept saying to herself all the way up from her house to the temple of her city, "my soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches."

She had no great temptation to let her left hand know what her right hand intended to do. And thus it was that without once lifting her gaze from the temple steps, she placed her offering into the temple-chest, and passed on into the temple to offer her morning prayer.

And then she went down to her own house. She had seen nobody; she had spoken to nobody; and nobody had seen or spoken to her. And she could not know to her dying day, what and how we would know. Nor will she know until that Day when everything shall be made known and made manifest.

What would she have thought if she had been told, that the Galilean had watched her that day, and what He had said about her, and that we would be reading about her today in this far off continent across the sea?

"He Careth For Thee"

"No anxious thought upon thy brow
The watching world should see;
No carefulness! O child of God,
For nothing care-full be!
But cast thou all thy care on Him
Who always cares for thee.

"It is Thy Word, it is Thy will—
That is enough for me!
Henceforth no care shall dim my trust,
For all is cast on Thee;
Henceforth my inmost heart shall praise
The grace that set me free.

"I want to praise, with life renewed,
As I never praised before;
With voice and pen, with song and speech,
To praise Thee more and more,
And the gladness and the gratitude
Rejoicingly outpour!"

He Showed Us The Way To God

(Continued from page 3)

Surely God did send forth our honored leader to us with great and gracious messages of love and spiritual enlightenment. He has poured for us the wine of joy and we have been refreshed. May the God of Jacob whom he invoked, set him on high! May He send him help from the holy place and give him support from Zion. May the God of all mercies keep in mind all his gifts, and accept the sweet incense of his sacrifices as a fragrance unto life. May He grant his heart's desire and fulfill all his plans. May we shout with him for joy, in the great day when he shall shout for victory, and in the name of God set up his standards. May the Lord fulfill all his requests.

Finally may we, his humble followers, by virtue of a holy life, stand with him in the Divine Presence, where we shall sing his praises and extol the Great Redeemer who sent him to show us the holy highway of perfection, the well-directed, brightly illuminated thoroughway to Eternal Life. We, his people, will show forth our thanks to him who showed us the Way to God.

"Of Thy presence and Thy love
We more steadfast feeling need,
Till the high and holy thought
Hallow every simplest deed.
In our work and in our homes
Christian men we fain would be;
Learn how daily life affords
Noblest opportunity."

Obituary

On August 31, 1959, Brother K. E. Flowerday was called to Shortsville, N. Y., to conduct the funeral services of a reader from Glendale, Arizona, whose sudden passing occurred while visiting relatives and friends in her former home State.

Mrs. Jessie May Fisher was born in Newark, N. Y., the daughter of Abram and Cornelius Porrey. She is survived by her husband, James H. Fisher, and one sister, Mrs. Cornelius Ketchum of Shortsville.

It was in Phoenix, Arizona that Mrs. Fisher with her husband, became actively interested in the work of the MEGIDDO MISSION CHURCH, though they had learned of it many years earlier, while still residing in New York State. How true the words of Solomon, "Cast thy bread upon the waters: for thou shalt find it after many days."

To the bereaved we would point the blessed and comforting words of Scripture—and the Christian's hope—that in the new Jerusalem "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Togetherness Among Christians

This address was delivered at the Men's Annual Fellowship Meeting, Sept. 7, 1959, by Brother K. E. Flowerday.

TOGETHERNESS, co-operation, should characterize Christians. It is this very factor that has brought us together at this Annual Men's Fellowship Gathering.

Togetherness is as true as to worship. Private worship, or worship by way of a speaker system have their value, but there is no substitute for assembly worship.

"As iron sharpeneth iron, so the countenance of man sharpeneth that of his friend," said King Solomon, the writer of many proverbs. We have to be together before we can look upon each other's countenance so as to sharpen each other, and we have to rub shoulders before some portion of our hope and enthusiasm can rub off on our brother.

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is," said the author of the Epistle to the Hebrews. And he ties in with it the vital hope of each true Christian, the coming of the Lord: "but exhorting one another, and so much the more, as ye see the day approaching" (Heb. 10: 24, 25). Our togetherness must be a virtue in which we grow.

The Christian hope is contagious, and we should be forward to do all within our power to infect others with it. The great apostle Paul testified that he did just this. "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me" (II Cor. 2: 14, Moff.). But Paul had to meet the people, and the people had to meet him, before the maximum in good effects could result.

It has been said, "*The more we get together the happier we will be.*" And that is true. Togetherness is a great source of Christian joy. Over the years—like over the ages—some of our most thrilling experiences have been times when we have been assembled together. It is at such times that we are able to forget the stresses and strains and corroding cares of the more ordinary days, and refresh our spirits from the divine springs. The Biblical record is filled with the accounts of occasions when the people got together to praise and worship as one man. Moses, speaking for the Eternal, gave the children of Israel a number of feast days, or days of assemblage which they were to celebrate annually. There was the New Year feast, the Passover feast, or feast of unleavened bread. Then there was the Feast of Weeks, later known as Pentecost. The "feast of tabernacles" followed later in the year, and there were other feasts or times of getting together.

That was a memorable experience at togetherness when

King David assembled Israel, and all the people offered willingly to the Lord to provide for the building of the temple. Again there was great rejoicing when the newly finished temple was dedicated, and a great congregation of the people rejoiced before the Lord. Zechariah the prophet was looking forward to a day better than the day they were then experiencing when speaking for the Lord of hosts, he said: "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace" (Zech. 8: 19). Cheerful feasts, joyous seasons of togetherness.

And the greatest season of togetherness that has ever been experienced on this earth will be the marriage supper of the Lamb. That august convocation will include, not only people of the earth, but a great company of heavenly angels as well. John's preview of it fairly lifts us out of ourselves. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19: 6, 7).

Togetherness is a great source of strength. "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken" (Eccl. 4: 12). In our constant fight against evil we need each other's help, we need the strength that a faithful brother can supply. God permits us this helpful service, and we should gladly utilize it.

There is great safety and mutual helpfulness in togetherness. Among the mountains of Switzerland, where the difficulties and dangers of travelers are great, they have a way of binding a group of adventurers together. Before they commence the slippery and perilous ascent a strong rope is bound around the waist of each, and all are then tied together. Thus everyone helps the others, and if a brother slip, the others pull him up again. Just so helpful have the ties of Christian relationships been found by members of God's true Church as they have felt the uplift of mutual sympathy, the on-push of united effort, and the inspiration of a common purpose and affection.

And there are difficulties enough traversing the narrow path, that we need all the help that we can get. By every means let us promote togetherness among ourselves.

It is the privilege and duty of every human being passing through this one day of life, between last night and tonight, to give and receive kindness. . . Selfishness has caused nearly every crime on the calendar of woe, unselfishness has blessed everything its rays have fallen upon. Both may be cultivated like a tree in the hands of a gardener and made by training, enriching, pruning, and grafting, to yield the fruit desired. What fruit, my friend, do you grow? Figs or thistles?

Meditations

On the Word

"Rejoice in the Lord always: and again I say, Rejoice"
(Philippians 4: 4).

Such was the exhortation of Paul, the Apostle to us Gentiles. Be jubilant, he said, not in the pursuit of your own pleasures, but rather in the work of the Lord. And to rivet it beyond dispute he repeats the command, "Again I say, rejoice."

All the worthy ones of old found pleasure in burying their own interests and laboring for the Lord. Consider briefly our great Example. It was He who said, "I must be about my Father's business." Jesus made the Father's business His, and in every instance He gladly resigned His will for the Father's. Even His most bitter experience of life was turned to triumph when He uttered those memorable words, "Not my will, but Thine be done." Our Master's joy and rejoicing was truly in the will of His Father.

Our rejoicing must be in the Lord, His business, His interests, His commandments, His promises; the truths contained in His Word must be our chief source of rejoicing. The holy men and women of old rejoiced in the Lord. It was the mother of the prophet Samuel who said, "My heart rejoiceth in the Lord" (I Sam. 2: 1). King David's rejoicing in the Lord is recorded many times throughout his beautiful Psalms; and it was the prophet Isaiah, who, in hope of future salvation, exclaimed, "I will greatly rejoice in the Lord; . . . for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (61: 10).

Our rejoicing in the Lord, if genuine, will not be affected by external circumstances; but the Christian's hope must be strong enough to buoy him over any trial or misfortune that might cross his path. He will be joyful in reverses as well as in prosperity, under trial as well as when things proceed smoothly. This attitude is aptly described by the prophet Habakkuk, who exclaimed (3: 17, 18), "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Again, we cannot rejoice in iniquity, but must rejoice in the truth. To rejoice in error, or fables of men, or take comfort in religious beliefs which have no foundation in fact or in the word of God, could not be said to be rejoicing in the truth. One of the qualities identifying the man possessing Bible charity or love, is that he will not rejoice in iniquity but in the truth (I Cor. 13: 6). The prophet Jeremiah expressed his rejoicing in the truth by saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Likewise the sweet Psalmist of Israel rejoiced in the precious truths of the Eternal; his thankful heart ever "inditing" or "bubbling up" with a good matter; his tongue, "as the

pen of a ready writer," extolling Him for His saving Truth, when he said, "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart."

If the hope of eternal life permeates our entire being, we will rejoice, even when evil spoken of because of that hope. It was no less a Personage than Jesus Himself who said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6: 22). In I Peter 4: 13, 14 the Apostle entreats us: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye."

Having taken our verse for meditation from the words of Paul, it would be fitting to consider one episode in his life when he was found rejoicing. His career was one grand round of praise to the Maker; whether in time of trial or in self-denial, his glad note of exultation was the same: "Rejoice evermore; in everything give thanks."

Beat him with many stripes and cast him into prison, together with his faithful companion, Silas; cast them into the inner prison and fasten their feet in the stocks, yet *the joy remains*. Prison walls cannot suppress it. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16: 25).

It is natural for us to rejoice in many things strictly forbidden in the Word. If not careful we shall find ourselves rejoicing in iniquity. If the truth, the "holy flesh" passes from us, and we give way to the promptings of our lower nature, then we are doing evil and rejoicing in it (Jer. 11: 15). It is easy enough for us to rejoice when we get our own way in everything, with no one to cross or oppose us. One can rejoice when he gets the better of his opponent in an argument; when leading a carefree, unrestrained life, recognizing no direction from above. We may now rejoice in our boastings, but "all such rejoicing is evil" (James 4: 16).

Rejoicing in the Lord now and ceasing to rejoice in iniquity, assures us of great future rejoicing. In Proverbs 31 the Bride or Church of Christ is represented as a woman in whom her husband can safely trust, she will "do him good and not evil, all the days of her life. . . Strength and honor are her clothing, and she shall rejoice in time to come." What a wonderful rejoicing that will be, when the hosts of heaven as the voice of many waters, and as the sound of mighty thunderings, will unite in the chorus, saying, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19: 6, 7).

Live while you live, the epicure would say,
And seize the pleasures of the passing day!
Live while you live, the sacred preacher cries,
And give to God each moment as it flies!
Lord, in my views let both united be;
I will live in pleasure when I live to Thee.
Philip Doddridge.

Perseverance will overcome all difficulties.

"A Word Fitly Spoken"

is like apples of gold
in pictures of silver."

Prov. 25:11

Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself. Never pity yourself. Be a hard taskmaster to yourself—and be lenient with everybody else.

The greatest man is he who chooses the right with the most invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burden cheerfully; who is calmest in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is most unflinching.

How true it is that strangers and casual acquaintances see only our best selves. We smile, choose our words, are courteous, kind and friendly. Those who are nearest to us—our own families—really see us as we are. It is in the home that we meet the final test.

A friend of mine, mentioning this thought, quoted a verse from a poem which I thought was so good that I jotted it down in my notebook that I might pass it on to you here:

Smiles for the stranger,
Kind words for the occasional guest,
And oft' for our own the bitter tone,
Though we love them far the best.

The kindest are those who forgive and forget.

What makes one sink so deep into the unsearchable things of the Master? What is it that lifts one into the wisdom and love of the Word? It is the grace of meditation, drinking in the words spoken by our Master.

By meditating, thinking continually, the seed falls into good ground, this soil produces deep root in ourselves and the good seed springs up an hundredfold.

Let the first Psalm be fulfilled in us, meditate day and night on the words of Jesus, till one is like David's tree that was planted by the rivers of water, so that its leaf never withers, nor its fruit ever wanting in its season.

Meditate on Divine things. Be men of mind, and be sure you be men of meditation. The mind is the highest thing, and meditation is the highest use of the mind; it is the true root, and sap, and fatness of all faith and prayer and spiritual obedience.

Why are our minds so blighted and so barren in the things of God? Why have we so little faith? Why have we so little hold on the reality and nobility of divine things? The reason is plain—we seldom or never are found in meditation.

We read the Word, on occasion, and we hear it read, but do not at the time take time to meditate upon it. We pray sometimes, or we pretend to pray, but do not ever set ourselves to prepare our hearts by strenuous meditation on who and what we are; on who and what He is to whom we pretend to pray; and what it is we are to say, and do, and ask, and receive.

When we once become men of meditation, Christ and the Word will become more to us than our nearest friend or possession.

"That which we have seen and heard declare we unto you, that you may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ."

The hymn says "We are in life's battle, brother, fighting against all sin and wrong." Constantly we need to have our weapons ready and flash our sword on the battlefield. The enemy must be slain. It is high time to hold high our lamp and guard our beacon well. Oh, hold high that flame, for when a storm-tossed soul is slipping from the rock, and he sees your steady burning light, it will give faith. New courage will unlock—ah—yes. Hold it higher!

"Abide with me, life's shadows longer grow
May I no fainting, faltering spirit know,
But faithful trusting even to the end;
Know that all things good
Thy love doth send."

*There's no thrill in easy sailing when the
skies are clear and blue. There's no joy in
merely doing things which anyone can do.
But there is some satisfaction that is mighty
sweet to take, when you reach a destina-
tion that you thought you couldn't make!*

*Happiness adds and multiplies
as we divide it with others.*

A MORNING PRAYER

Pour Thou each day, dear Lord, Thy life
Into the chalice of my heart,
That I may rise each morn with Thee
For service set apart.

Fill Thou my soul, each day, dear Lord,
With love for Thy humanity,
That here on earth I may foretaste
Thine immortality.

Find Thou me in the crowded street,
And smile on me, Thy hand in mine,
And life will yield its utmost joy,—
A rapture all divine. . .

Ah, ecstasy beyond all thought!
My life, Thy life will come to be,—
Poured daily in my heart until
It empties back in Thee!

THE EVERLASTING ARMS

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, 'He is my refuge and my fortress;
My God, in whom I trust.'

For He shall deliver thee from the snare of the fowler,
And from the noisome pestilence.

He shall cover thee with His pinions,
And under His wings shalt thou take refuge:
His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.

For thou, O Lord, art my refuge!

Thou hast made the Most High thy habitation:
There shall no evil befall thee,

Neither shall any plague come nigh thy tent.
For He shall give His angels charge over thee,
To keep thee in all thy ways.

They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:

The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him.

I will set him on high because he hath known my name.

He shall call upon me and I will answer him;

I will be with him in trouble:

I will deliver him and honor him.

With long life will I satisfy him,

And show him my salvation.

Psalm XCI

From Moulton's Reader's Bible

V
4
6

1
9
5
9

XUM